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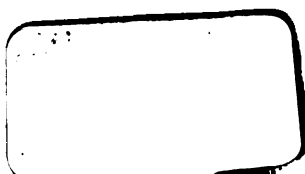
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Fi.

Monier Williams, D.C.L.,
Boden Professor of Sanskrit, Oxford.



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Baden Professor of Sanskrit, Oxford.

With the Author's Compliments

KAFIRISTAN.

SECTION I.

THE BASHGELI KAFIRS AND THEIR LANGUAGE.

BY

G. W. LEITNER, LL. D.,

(OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW;)

(LATE ON A LINGUISTIC MISSION BY ORDER OF THE PANJAB GOVERNMENT;)

PRINCIPAL OF THE GOVERNMENT AND ORIENTAL COLLEGE'S, LAHORE;

AND REGISTRAR OF THE PANJAB UNIVERSITY COLLEGE.

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Monier Williams, D.C.L.,
Boden Professor of Sanskrit, Oxford.

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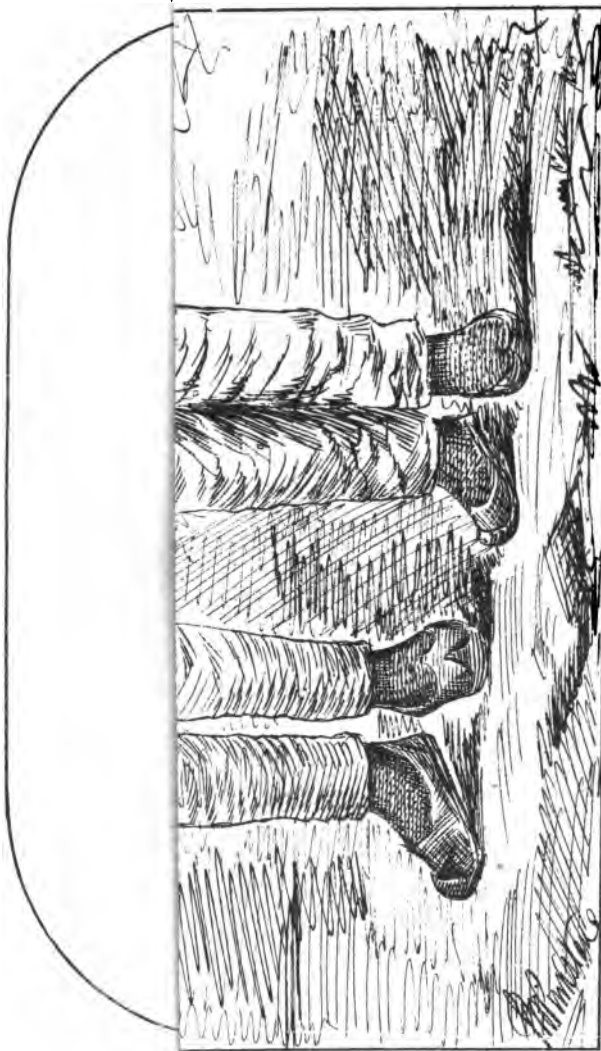
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INTRODUCTION.

IMMEDIATELY before, and at the conclusion of, Dr. Bellew's able and instructive Lecture on Káfiristán and the Kafirs, the gem in which, I think, is his attempt to identify the Gandharidæ of the Greeks with the Kamoji Kafirs, Sir Robert Egerton, who has always taken an interest in my linguistic enquiries, strongly urged me not to delay any longer the publication of my material regarding the Siah Posh Kafirs which I had collected in 1866-67 and to which I had added in 1872.

Accordingly, I began writing out some notes that I had with me on one—the first—of the Kafir dialects, with which I had come in contact, intending to send them, when elaborated, to a philological paper, when Captain A. D. Anderson, the indefatigable Secretary of the United Service Institution of India, diverted their destination to this Journal by kindly assuring me that with a sketch of the manners of the Bashgeli Kafirs, a Map of Kafiristán and surrounding countries, and some illustrations, I might make the linguistic portion acceptable to the Indian public, especially now that travellers of the determination of Major Tanner were bent on exploring the remaining mysteries of Káfiristán and that all the other countries included in, what was once called, the "Neutral Zone" were attracting so much general attention. My sketch and notes were ready on the 5th September last, but the reproduction of the Photographs and Drawings, which, I regret to say, has not been so successful as usual, has delayed the publication of my paper beyond the time during which it might have possessed an immediate value.

TWO BASHGELI KAFIRS.



PHOTOGRAPHED AT THE SURVEYOR GENERAL'S OFFICE, CALCUTTA, DECEMBER 1870.

MALEK.

BATSHU.

Two Bashgeli Kafirs in the service of

Dr. Leitner in April 1876.

FROM A PHOTOGRAPH.

A SKETCH OF THE BASHGELI KAFIRS AND OF THEIR LANGUAGE.

BY

G. W. LEITNER, LL.D.,

Late on special duty in Kashmir, &c., on a mission of linguistic enquiry, by order of the Panjab Government.

SIMLA, 5TH SEPTEMBER 1879.

IMPERFECT as the following Sketch may be, I submit it for the use of those travellers who, like Major Tanner, are attempting to enter Kafiristan by way of Chitrál. "Davies' Trade Report" informs us that the Bashgeli Kafirs live under the rule of Chitrál, whose Chief, Aman-ul-Malk, sells members of that race from time to time into slavery, in order to raise his revenue. I believe that these Kafirs, whose language, Kalásha, is spoken, or at any rate, understood, by neighbouring independent Kafirs, would be an excellent medium of communication with the more distant tribes. In order, however, to obtain their confidence it is necessary to know a little of their language, which, in wild as well as in civilized countries, is the key to sympathy and information. Dr. Bellew has given us several amusing instances of the difficulty of eliciting from a Kafir, with whom he could converse in Persian, the equivalents even for objects that can be counted or pointed out or for the first three persons of the present tense of the verb "to be." The difficulty which I encountered in endeavouring to elicit grammatical forms from the Kafirs, altogether five in number, whom, for various brief periods between 1866 and 1875, I had in my service, may, therefore, be appreciated.* I shall be content if this sketch

* First point to objects in order to learn their names, then bring them in connexion with such simple bodily wants as can be indicated by gestures. This causes one of the men, if there be two, to order the other to bring this, that or the other, to come, to go, &c., which elicits the imperative form.

The reply ordinarily gives either an affirmative or the first person of an indicative present or future. Of course, the same sound or the inflection of the same word has to be closely followed. Then use yourself the first person, which starts conversation and brings out the second person and so forth.

I cannot understand the difficulty in getting Dr. Bellew's Kafir beyond "ten." Having been told "one" and "ten," "eleven" follows as a matter of course, e. g.: the questioner repeats: "one, ten" on which the Kafir laughs; this warns the questioner to invert the order and to say "ten, one" which the Kafir would immediately take up and correct into "ten and one," giving one the benefit of a conjunction or of the inflection of ten, which may be a guide to a genitive and is sure to be of some use hereafter. The difficulty with Kafir numerals arises at quite a different stage. That Dr. Bellew's Kafir could not translate "I am" "thou art" "he is" is more intelligible. The verb of existence can rarely be ascertained in this way. It must be sought for through the correction of sentiments like "Kafir good" "Mussulman bad" "I, thou, brother" (with appropriate gestures between the words) and so forth. Of course, one is constantly misled by one's own stupidity or the misapprehensions, if not the evasions, of the person interrogated, even at the above elementary stages of enquiry; nor is there a royal road to the acquisition of the language of a barbarian, even when one's task is greatly facilitated by his knowledge of a common medium of communication. Circumstances, which cannot be predicted or always arranged for, must be made use of, as they arise, in order to give freshness to one's work. Above all, the enquirer must have learnt to distinguish between the thought and the word which expresses it, for which his best preparation is to have acquired in early life a familiar knowledge of, at least, two languages; otherwise, the application of philological rules will suffer by the ossified condition of the mind of the investigator.

of one of their languages serves as a starting-point for further research and saves a future traveller the first and almost unsurmountable difficulty of inflecting a noun or verb, or of constructing a sentence. My "Dardistan," the first part of which was published early in 1867 and of which the present sketch is, in part, an extract, has, I am glad to find, served as a pioneer for the labors of subsequent travellers and residents, without which their efforts must have been somewhat barren of results. This fate may be predicted for researches in the remaining portions of what was once called "the neutral zone," unless all the existing material, especially the linguistic portion, is published as a basis for the labors of our explorers, whose pluck is as undeniable as is their general inability to acquire a new language. Even the most distinguished amateurs in philology make such mistakes as to render the abstract term "death" by "a dead policeman" or to give the puzzled answer "what do you want" as the equivalent of their enquiry about the native name for "middle finger." Persons sent on special expeditions often pass by the most interesting inscriptions, of which they merely report that "the characters are neither Greek nor Persian," instead of obtaining, if it be only a rubbing on a bit of paper of one of these characters. Every information, however fragmentary, should be welcomed. I understand that Major Tanner is ill near Gilgit, and, if this be the case, or if there be still time to communicate with him, the opportunity may be taken of drawing his attention to the Bashgeli Kafirs, with whom he is likely first to come into contact and from whose co-operation, under judicious management, his mission is likely to receive an additional element of success. I also hope, that in the transliteration of sounds, Major Tanner will adopt the spelling usual in ordinary English words (explaining, of course, his system by prefixing examples to his work) and that he will avoid the Hunterian method which presupposes a correct knowledge of the nature of sounds, but which, by misusing the accent, confounds pronunciation with accentuation, *viz*: the rendering of the sound with the syllable on which stress should be laid.

The two Kalásha-speaking Kafirs in my service were, the one, a subject of Chitrál, the other an independent Kafir. They were both prisoners obtained by His Highness the Maharaja of Kashmir in the course of his war with the tribes beyond the Indus in 1866, of which details may be read in my Dardistan, Part III. The men were called Batshu and Malek respectively, and looked like Hindus of the Himalayas. This bears out the statement of Drs. Bellew and Trumpp that the Kafirs were originally Hindus, a view with which I only very partially agree. They were placed at my disposal by the Maharaja, at the instance of the Panjab Government, and lived in my house at Lahore for several weeks, during which time, however, I could only send for them on about a dozen occasions. Finally, the heat of the plains drove them back to their bondage in Kashmir. The men were well-behaved, though they boasted that in their country they literally drank the blood of a slain Muhammadan and bit his heart, I presume,

more from bravado than from that penchant to cannibalism, with which they were credited previous to my tour in Dardistan in 1866, and which even one Dardu tribe erroneously ascribes to another, although it may only be separated from it by a single mountain. Many of the notes which I put down in 1867 are now lost or have been rendered illegible by the lapse of time, whilst none can now be sent for from Lahore; but I remember that one of the youths had light eyes and was fairer than an ordinary high-caste Hindu of the plains. As regards their religion I have elsewhere given one of their prayers, but it seemed to me that their ideas had become affected by their passage through, and stay, brief as it may have been, in Kashmír, when they must have come in contact with Hindus, who, knowing that they were bitter enemies of Muhammadans or, at any rate, not Muhammadans, tried to make them believe that they were themselves Hindus, in pursuance of that proselytizing policy of Kashmír to which I have alluded elsewhere.* The two Kafirs spoke of Indra and Mahadeo, but it is possible that they were taught these names in Kashmír, although I must admit that the account which my Munshi obtained from them and which I have added to this Sketch, agreed with that of other enquirers into the religion of this mysterious race (*pace* Dr. Bellew). All the Kafirs that I met seemed to me to be devoid of any very active spirit of religion. Jamshêd, the nephew of General Feramorz, pretended that he was a Christian, and asserted that his uncle used to assemble once a week the Kafirs in the service of the Amír of Kabul, and to tell them that Jesus was the Son of God, and that hymns were sung on the occasion. Ghara, the man to whom Dr. Bellew has referred in the course of his Lecture as not having been heard of after his return to his country, has since corresponded with the Missionaries of Peshawar and has asked for Christian Instructors, of whom two, Fazl-Haq and Nurullah visited him at his village Shaidarlam (*vide* account elsewhere). What I elicited from the two Bashgelis was: (1) that they put a stone on to a cairn on the top of a mountain to which they proceed once a year as a religious exercise; (2) that the number of Muhammadan heads hung up in front of their doors indicates their position in the tribe (this was confirmed to me by

* My experience bears out a similar statement made by Mr. A. C. Lyall, Foreign Secretary to the Supreme Government, in a well-known discussion with an illustrious philologist. Of these attempts by Hindus to proselytize I wrote in 1869: "I have already noticed that, in spite of the exclusiveness of Hinduism, attempts are made by the Maharaja of Kashmír to gather into the fold those races and creeds which, merely because they are not Muhammadan, are induced by him to consider themselves Hindu. For instance, the Siah Posh Kafirs, whom I venture also to consider Dards, have an ancient form of nature worship which is being encroached upon by Hindu myths, not because they are altogether congenial, but because they constitute the religion of the enemies of Muhammadans, their own bitter foes, who kidnap the pretty Kafir girls, and to kill whom establishes a claim among Kafirs to consideration. In the same way, there is a revival of Hinduism in the Buddhist countries of Ladak and Zaskar, which belong to Kashmír, and ideas of caste are welcomed where a few years ago they were unknown. As no one can become a Hindu, (except through the creation of an additional caste), but any one may become a Muhammadan (with full privileges), Hinduism is at a natural disadvantage in its contact with an advancing creed and, therefore, there is the more reason why zealous Hindus should seek to strengthen themselves by the amalgamation with other idolatrous creeds."

the sepoy of the Maharaja of Kashmír on my way to Gilgit in 1866); (3) that they sit on benches or stools and not on the floor; (4) that they like all those who wear a curl in front; (5) that they are great wine-drinkers, in which respect they resemble their brethren, the Dards. Dr. Bellew's account seems to confirm my worst anticipations regarding the absorption of these races of whom I thus wrote in 1869:

"To any one interested in the remnants of an ancient civilization, the absorption of the Dard races which is now going on is naturally a melancholy event. The legends and songs which I collected at Gilgit in 1866 will not live for many generations after most of its inhabitants have been dispersed to more savage or more "orthodox" regions, or have completely come under foreign rule. The Muhammadan Afghans will encroach on the inhabitants of the Hindu Kush, till the last blue-eyed "Kafir" girl has been sold into slavery (perhaps by her own father as an act of propitiation of his Muslim neighbour) or till the monotony of Islam has smothered the national life which resisted the attack of Timur."

The earliest reference to the Kalásha Kafirs is made by Mackenzie Turner who says: "the Kafirs are divided as follows:

1. Kamozáes, in hills round Chitrál;
2. Kullush, near Chillas and Gilgit;
3. Kuttars, near Kunur;
4. Gumbír, above Lugmán."

His No. 2.—I read as follows: "Kalásh near Chilás and Gilgit." These are my Kalásha Kafirs, whilst it is as obvious as it is a correct statement, that the Kataris live near Kunar and that Gambír is above Lugmán. (*vide* Nos. 3 and 4 of Turner's division of the Kafirs, which, on the whole, seems to me to be the one most likely to be in accordance with fact.) I have added Photos or drawings of Kafirs from Kalásh, Katár and Gambír to the present Sketch for purposes of comparison. My Kaláshas said that they lived in a country called *Mumuré*t (which I have put down as a village in my vocabulary,) whilst the name of the Kalásha District, partly still inhabited by Bashgeli Kafirs, occurs on my map prepared on information gathered by me between 1866—72, and which continues to be the one that contains the greatest number of names of places and has served as the (unacknowledged) basis of several official maps and routes prepared during and after that time, as can be proved by the quotation of misprints and the misapplication of linguistic to geographical appellations. Near this country of *Mumuré*t they said the following places were well-known: these my Munshi put down as Broana, Uneegá, Butrik, Khurkhura, Regmoon, Bario, whilst my simultaneous notes on the subject are either lost or mislaid and my vocabulary has only Rongmù and Biriù, which I take to be the Munshi's Regmoon and Bario. The inhabitants of *Mumuré*t, Rongmù and Biriù are allowed to intermarry.

The Kafirs, whom my Munshi called "Kala Sheha" Kafirs, informed us that they worshipped *Mahadev*, to whom they built a stone-temple, which they visited for purposes of prayer. Females were not allowed to go to the temple. When the Kalásha Kafirs want to eat meat, they take a goat to the temple, where they kill the animal with a blow from a sword. (This agrees with similar accounts regarding other tribes of Kafirs.)

Their Gods, my men said, were Mahadev (as above), Hingo, his brother and Indr, to which statement my Munshi adds Kishmaee and Khudae, viz., Indr-Kishmaee and Khudae.

The Kafirs said to the Munshi: "we do not allow travellers to pass through our country, because the Raja of Chitrál sells us as slaves and so do his people whenever they can catch us. When the "chotee" (lock of hair, like that worn by Hindus) is found on the head of a stranger, we treat him with courtesy, but if he do not wear it we kill him. Our religion is not founded on any book and we are ignorant of reading and writing."

The Munshi further reports: "their marriage custom is very curious. If the parents of the girl are poor they say to the parents of the boy: "please not to come to our place, we shall come to yours with our daughter for the marriage ceremony"; but if, on the contrary, the parents of the girl are rich, they send for the parents of the boy and treat them with the greatest hospitality."

The women wear a *kurta* like the Kashmiris and a *topi* like that of the women of Gilgit and Chilas. (All, and only, the Dardu tribes wear this cap, which is a bag, sometimes of embroidered cloth, rolled up over the ear). The Kalásha women, however, add strings of cowries round the common Dardu cap. This cap is another proof of the Kalásha Kafirs belonging to the Dardu race.

The following are the products of their country: Wheat, Rice, Mungi, Mah, Barley and Corn. Nothing grows there except these; they have grazing grounds for their goats and live on them.

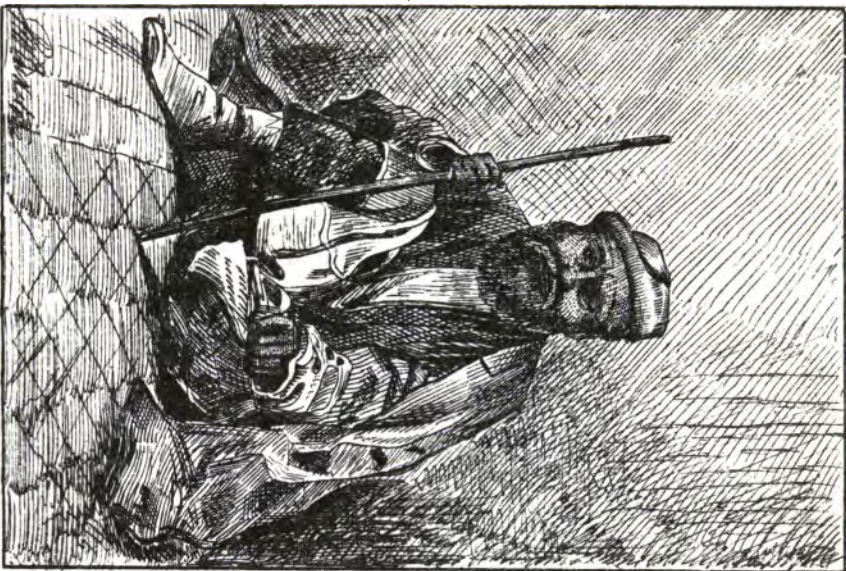
As regards the tribal divisions among the Kalásha Kafirs, my Munshi's notes are as follows. "They are divided into the following sects: *Throokdaree*, *Shala-kú-daree*, *Bollya-sing-now*, *Ráchá-ví-now*, *Bodee-daree*, *Bambooree-now*, *Rachagoshdaree*, *Isprenow*, *Nájuk*, *Murálee*. Among these castes the *Throokdaree* is considered the best, like the castes of Brahmins and Thakurs among Indians, *Bumbooree-now* and *Isprenow* are considered the most gentle sect."

My own notes agree so far with those of the Munshi as I put down the *Torikdari* as one of the two high castes. They are evidently his *Throokdaree*; but he has not given the other high caste, namely the

Butidári, evidently his *Bodee-daree*. My *Shalek-dari* is evidently his *Shala-kú-daree* and my *Bamburnaù* his *Bumbooree-now*, but my *Rajawári* is omitted, unless it is the same as his *Ráchávi-now* or his *Racha-gosh-daree*, whilst I cannot find my equivalents for his *Ispre-now*, *Najuk*, *Muralee* and *Bollya-sing-now*.

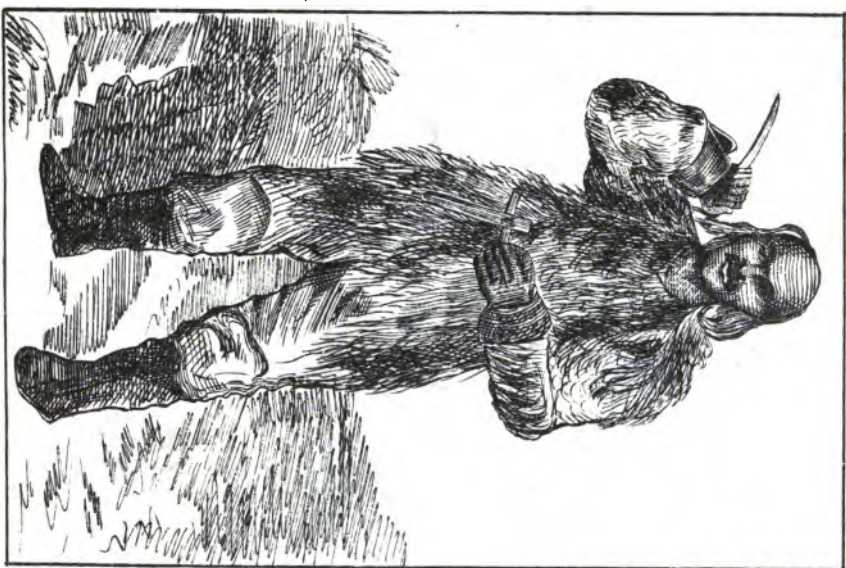
When a person dies he is put into a box and then placed in a distant jungle. They do not bury or burn their dead. (This agrees with what is reported of the customs of other Kafir tribes). The nearest kindred of the deceased keep deep mourning for forty days. When a father dies, his son shuts the door of his abode and confines himself to his room for forty days. When this period is past, some man of standing in the tribe takes the son out of his room, gets his head shaved and washed, has new clothes put on the mourner and consoles him.

When a son is born, great rejoicings take place. Guns are fired off and large parties are entertained to dinners. The mother of a new-born son secludes herself for twenty days, but if she has given birth to a daughter, her husband confines himself in a house for the same period. Similar practices contingent on menstruation and gestation have been reported from other Kafir tribes.



A GILGITHI.

Wearing the usual Dardis Cap, attended to in this Sketch
FROM A WOODCUT.



A SLAH POSH KAFIB.

(Probably from Gambir) when visiting Peshawar.
PHOTOGRAPHED AT THE SURVEYOR GENERAL'S OFFICE, CALCUTTA, DECEMBER 1879.

VOCABULARY AND GRAMMAR OF THE LANGUAGE OF
THE BASHGELI KAFIRS.

A VOCABULARY AND GRAMMAR OF THE KALASHA LANGUAGE

FOLLOWED BY

*Dialogues and a philological Sketch of that language as well as a brief
"Comparative Vocabulary and Paradigms of Kalásha,
Gilgiti and Arnyid."*

1.—NOUNS.

English.

Kalásha.

Abode	... hand.
Arm	... hárkin.
Almond	... biyels.
Altar	... hand ? hénd = temple.
Apple	... roshonáu.
Ass	... gordok.
Apricot	... ajái.
Air	... sina (word) shílak.
Ant	... pililek.
Arrow	... bro ; shingtom = bow ; the wooden part = tshong.
Beard	... shà.
Bear	... itz.
Breast	... gro ; tshútshu.
Boy	... sudá.
Girl	... strija gurok.
Brave man	... goatinn.
Bird	... patshenk.
Blood	... lui (niao).
Boat	... drin (leather bladders).
Bone	... atl
Brass	... harila
Bridge	... shín ?
Brick	... mundi.
Bread	... awù.
Brother	... baya, báy
Buffalo	... (there are none).
Butter	... pratshno.
Bride	... ajakarí (bride) ; strija (wife.)

Finger	... ango.
Father	... wawa.
Fire	... angár.
Flame	... gulshpl.
Fish	... matzi.
Fly	... mangajík.
Flower	... ghambúri.
Flour	... at, átt.
Foot	... kúrr (dheink=leg); kushurèk=
	knee; broink=thighs.
Fort	... kòtt (hénd=temple).
Ford	... ùguni, wazái.
Fruit	... mewá.
Friend	... dari (?).
Forehead	... nila.
Food (bread)	... áu.
Garden	... gurzenn.
Goat	... bíra.
	... pài.
Gold	... soa.
Grass, hay	... káss, shàshta khàss.
Green grass	... grilla khàss.
Gun	... topèk, tupèk.
Hair, curls.	... tshui; tshurí.
Hand	... peen? pilon.
Head	... shish.
Herald (messenger)	... khabàrero.
Honey	... matsherik.
Heat	... huluk (?).
Heaven	... dí, asman.
Horse	... hàshsh.
Hut	... tshittak hand (little house).
House	... ghona hand (great house).
Heart	... héra.
Husband	... berù.
Iron	... tshimur.
King	... shá, shah, shah gúrok.
Lead	... adzis; bullet=brô; wêz=powder.
Language, speech, word	.. mondr.
Lake	... sardawai.
Leaf	... prón.
Leather	... gao.
Leopard	... joao.

Tribute	... thangi.	
Turban	... distar.	
Village	... gromm.	
Voice	... kondyek.	
Water	... ùk, ùg.	
Wall	... dighra.	
Wine	... dà.	
Winter	... hémman.	
Wife	}	... strija.
Woman		
Wood	... shulà,	
Wolf	... grhast.	
Wool	... pàsh.	
„ goats	... mro (?)	
Word	... mondr.	
East	... sún prau.	
West	... tshakk (prau).	
Right	... drántsho.	
Left	... karúi.	

2.—NUMERALS.

1	... ék.
2	... dú.
3	... trè.
4	... tsháu.
5	... pondj.
6	... shé.
7	... sàtt.
8	... asht.
9	... nò.
10	... dash.
11	... dajéga.
12	... daje dúa.
13	... „ tréa.
14	... „ tsháua.
15	... „ pondja.
16	... „ shóa.
17	... „ satta.
18	... „ ashta.
19	... „ nóa.
20	... bishi.
21	... bishíje ek.
22	... „ dú.
*30	... „ dash.

* 31—bishije-daje-ega.

32— ditto dua (compare with 11, 12, &c., &c.)

40	... du bishi.
50	... du bishi dash.
60	... trebishi.
70	... " dash.
80	... tshau bishi.
90	... " " dash.
100	... pondj bishi.
200	... dash "
1,000	... no term for a thousand.
1,00,000	... ditto.

(b). *Ordinals, &c.*

First	... égis (?) shumerau.
Second	... pishtan, égis pishto (the one after the first.)
Third	... motshe or doim pishto = the one after the second ; motshuna.
Fourth	... trein pishto = (the one after the third.)
Fifth	... tshouin pishto.
Half	... khóna.

3.—NAMES RELATING TO TIME.

Day	... báss.
To-day	... óndja.
Midday	... áduo.
Tomorrow	... ghéri (?) tshópa.
After tomorrow	... torie.
Yesterday	... dosh, dòsh, doshtshópa.
The day before yesterday	... warèsha.
Week	... sahan ; satt basan.
Fortnight	... khonda mastrukh ; du sahan.
Month	... mastrukk.
Year	... kau.
Spring	... basun.

There are no names for the days of the week. There are two main divisions of months : the summer and the winter months : "only the great men know their names."

4.—ADJECTIVES.

All	... tshikk.
Broad	... bírr.
Little	... títshek.
Long, great	... dríga.
Loud (voice)	... hùtala.
Crooked	... koròk.
Clean	... pagizá.
Sideways	... koro-khá.
Straight	... údjak.
Dirty	... nazí.

Dry	... shûshta.
Deep	... gùtt.
Wet	... grîla.
Far	... dêsha.
Near	... tâdaka.
Necessary	... ghattu (?).
Good	... prusht.
Great	... drîga.
Beautiful	... shishòyek, also prusht.
Bad	... khàtsha, shàla.
Much, very	... bó.
Hard	... phaugîna.
Ugly	... nazgûsti.
Soft	... mauntshak.
Poor	... gharibléy.
Generous	... prusht mótshi = good man.
Liberal	... tshîkin.
Rich	... daulanman.
Heavy	... agûroka, ugûrako.
Light	... tzátak.
Hot	... hùluk.
Cold	... ôsh.
Healthy	... streká (?).
Hungry	... anôra.
Miserly	... káske né dalé = he gives to no one.
Thirsty	... daan, dâhan (?).
Low	... passt.
Large	... ghoná.
High	... hùtala.
Small	... shimundyeká, tshútek.
Ill	... zabún (?) bey-derkár.
New	... nôra.
Old	... lájna.
True	... údjek.*
False	... lewallè.
Quick (make haste)	... adihái.†
Quick (come quickly)	... kasháp.
Slow	... briâsh.
Raw	... dónga.
Ripe	... patshilalè.
Rough	... herra.
Smooth	... lãnsht.
Round	... pindûri.
Square	... tsháu gróni.
Sweet	... mähora.

* Udje móndr de = speak the truth.

† Adihai pari = be quick.

Sour	... tshúkra.
Bitter	... tshishtak.
Thick	... bá tûla.
Fat	... tûla.
Thin	... palitshok
[A lean man]	... phaugina.

(b). *Names of Colours.*

Red	... latshéa.
Yellow	... badù.
Blue	... nila.
Green	... harilek.
Black	... krîina
White	... gora.
Pink	... zâmutsh.
Many coloured	... tshikmishàri.

5.—PREPOSITIONS, &c.

Above	... hutale ; hallia.
Beneath	... hemmen.
Between	... môsthe.
Before	... rû
In former times	... jôtt ; tshîra.
Behind	... pishto.
In future times	... sumbèrr.
Within (come)	... udrîman (î) = come inside.
Without (go)	... binâk (pâri) = go outside.
Here (come)	... ayâ (î) = come here.
There	... prahâkk.
Where	... kawâi (paráo) = where did you go ?
Now	... shóndje (î), this time = shondje adoa
When	... kâi (ómi) = when did you buy it ?
Who	... kûro (tú) = who are you ?
What	... kîe.
Which	... fe kura, = which is it ?
This	... eka yâso.
That	... eka trâso.
Why	... kâ [parizdai] = why do you go ?
How	... khènti.
How many	... komón (?).
Yes	... *

* There appears to be no word for "yes"; at any rate, I could not get any-
thing more satisfactory than the following:—

Q.—*Awâ dshis ?* Have you eaten bread ?

A.—*Awâ dshim.* I have eaten bread.

No	... nè
And	... je (?) (added to the word like Latin que).
If	... (is rendered by a correlative sentence—vide dialogues).
But	... tá.
Or	... kói (amuprèm).
As	... shála (krom) = چیس کالم
So	... aísta = ایسا
Also	... ásta (?)
Always	.. harr adoa.
Until	... nù, (at end of sentence).
Again	... gèri.
All	... tshikk.
Therefore	... key kromna.
Why	... shü kromna.
Little	... títshék.
Much	... bó.

6.—PRONOUNS.

I	... a.
Of me	... mái.
To me	... mótsheš.
By me	... mái tada.
From me	... mái pì.
Me	... mái.
We	... ahì (atshikk=we all ?)
Of us	... hómo.
To us	... hóma.
By us	... homo-táda.
From us	... hómo-pì.
Thou	... hómo (djagai=see).
Of thee	... tu kushalatai.
By thee	... tái.
From thee	... tái tada.
	... tái pì.
You	... abstshikk.
Of you	... míme.
To you	... mimi.
By you	... mimi-táda.
From you	... mimi-pì.
He	... áśá.
Of him	... áśá.

To him	... áśá.
By him	... áśá-táda.
From him	... áśá-pl.
They	... shéli.
Of them	... ísi.
To them	... ási=shási.
By them	... shasi-tada.
From them	... shási-pl.
She	... ása.
Of her	... ása.
To her	... ása.
By her	... áśá-táda.
From her	... áśá-pl.
They f.	... like the masculine.

7.—THE VERB.

(a.) Imperatives.

Bring	... óni.
See	... djagái.
Go	... prè, pári.
Give	... dé.
Sit	... nisl.
Be silent	... hùk mû káre=make no noise.
Hear	... sangás ; kronn kares=give your ear.
Eat	... jù.
Take away	... hári.
Cut	... tshîni, tshînni.
Come	... ì.
Drink	... pl.
Stop	... mô páre=do not go.
Do	... káre, kári.
Ask	... putshná (?) pùtshi.
Look	... djagái.
Play (the dól)	... wàdj bandjai.
Run	... kasháp parí=go quickly.
Laugh	... kátras, krátas.
Light	... uprái.
Weep	... tróy.
Dance	... nàt kari.
Sigh	... pùshi.
Speak, read	... monnde (monn de ?)
Beat	... láy.
Bind	... bóni, bhóni
Kill (strike dead=hróy istó ماردالو) ... hróy.	

Open	... umrái.
Stamp	... pogroin dè.
Sing	... gròn dié, gròn dé.
Sleep	... prasúy.
Shut	... kári.
Get up	... úshti.
Fall	... shirúus.
Lift	... uprái.
Wake	... úshti.
Weigh	... terázu tóli.
Write	... niwéji, niwéje.
Understand	... djeóni
Unfasten	... ukashi.
Awake	{ úshti.
"	{ sprophétum.
Die	... náshi.
Lock	... durr kári, nal kári.
Unlock	... nal umrai.
Want	... gáti (?).
Raise	... uprái
Catch hold	... grii, (hàsh grii.=catch hold of the horse.)
Sell	... brínn kíràs.
Let go	... lasái.
Tear, break	... tshíni.
Sow	... si.
Throw away	... histi.
Boil	... halái, wísho dé.
Roast	... sù de.
Do not forget	... mò práshmos.
Blow	... phushe.
Call	... tshìn.
Cook	... au kare,
Count	... ijmaráy.

(b.) *Infinitives and Imperatives.*

To ask	... putshi.
„ buy <i>Imp.</i>	... putshi.
„ „ <i>Imp.</i>	... qre (?)
„ sell <i>Imp.</i>	... dedjen qréas.
„ „ <i>Imp.</i>	... brínkrék.
„ run <i>Imp.</i>	... brínkres, brínn kíràs.
„ „ <i>Imp.</i>	... adhèh.
„ sew <i>Imp.</i>	... adhiài.
„ „ <i>Imp.</i>	... sisík (tshén
„ be silent	... sí.
	... hunk né kárik.

	<i>Imp.</i>	... hunk né kári.
To sleep	<i>Imp.</i>	... prasúik.
„ strike	<i>Imp.</i>	... prasúi.
„ bring	<i>Imp.</i>	... gundí grí láik.
„ take away	<i>Imp.</i>	... gundí grí láí.
„ tear	<i>Imp.</i>	... ónik.
„ give	<i>Imp.</i>	... óni.
„ tell	<i>Imp.</i>	... hárik.
„ test	<i>Imp.</i>	... hári.
„ read,	<i>Imp.</i>	... udhálík.
		... udhalí.
		... dék.
		... dé.
		... móndek.
		... mónde.
		... djagawálek.
		... mondé=speak.

(c.) Conjugations.

TO BE

PRESENT.

I am	... a him.
Thou art	... tù hà.*
He is	... assa hà.†
She is	... do.
We are	... abi hik.
You are	... tù tshikk hiss. = you all are.
They are, m. and f.	... ?

There is no special form for the Feminine in the Kalásha language.

IMPERFECT.

I was	... ásis (the personal pronouns are generally omitted.)
Thou wast	... ási.
He was	... áso.
She was	... do.
We were	... ásimi.
You were	... ásíli.
They were, m. and f.	... ásiní.

FUTURE.

... (probably the present?)

* Is he = è ? asan ? is there ? (at end of sentence). If thou art = tu asas (*vide* Dialogues).

† "Shiu" is also used for "is" (*vide* Dialogues.)

TO BRING ... ONIK.

Bring thou

... óni.

PRESENT.

I bring

... a onim.

Thou bringest

... tu óni

He brings

... asso óneu.

We bring

... abi ónik.

You bring

... tus tshikk óna

They bring

... eledrùs onea.

IMPERFECT.

I brought

... a ónis.

Thou broughtest

... tu óni.

He or she brought

... asso óneu.

We brought

... abi ónimi.

You brought

... tus tshikk ónili.

They brought

... eledrùs ónini.

PLUPERFECT.

I had brought

... a ónim dáy. (I was bringing?)

The "onim" alone is inflected as in the present. The "day" is not changed.

FUTURE.—The present is used for the future.

IMPERATIVE.

Bring thou

... óni.

Bring you

... óno.

POTENTIAL.

I will be able to bring

... a bhàm onik.

PROHIBITIVE.

Bring not

... mô óni.

IMPOTENTIAL PRESENT.

I am not able to bring

... a né bhàm ónik.

Thou art not able to bring

... tu nè bhàs ónik.

He is " "

... asse nè bhá ónik.

We are " "

... abi nè bháik onik.

You " " "

... tus tshikk ne bháá ónik.

They " " "

... eledrùs ne bháen ònik.

IMPOTENTIAL IMPERFECT.

I was not able to bring

... a né bháis ónik, &c.

conjugate "bháis" ónis."

I will not bring

... a ne onim.

TO GIVE ... DEK.

Give thou	... dè.
„ ye	... déo ?

PRESENT AND FUTURE.

I give	... a dèm.
Thou give	... tu dè.
He „	... asse dáli.
We „	... abi* det.
You „	... tussi tshikk dè
They „	... eleldrùs tshikk dányi.

IMPERFECT.

I gave, &c., &c.	... a pajómis, tu prá, asse práu, abi prómmi, tussi tshikk práli, eleldrùs tshikk prommi.
Give thou	... dè.
Do not give	... mò dé
Give ye	... déo ?
I will give	... (like the present.)
I will be able to give	... a bhàm dèk (vide this form under “ to bring.”)
I am about to give	... a dèm dáy, &c., (or “I have given.”?)
I had given	... a pajòmis dáy, &c.

TO COME ... IK.

PRESENT AND FUTURE.

I come	... a im.
Thou „	... tu ì.
He „	... asse íu.
We „	... abi ik.
You „	... tu tshikk éu.
They „	... eleldrùs in.

IMPERFECT.

I came	... a á.
Thou „	... tú i (á ?)
He „	... asse áu.
We „	... abi ômi.
You „	... tu tshikk áli.
They „	... eleldrùs (drùs?) ôn.
I am about to come	... a im dáy=I was coming.
I had come	... a á dáy, &c.

* “Abi” seems doubtful, My informant said “abi dek=we give” and also “abi det=you give.”

I will be able to come	... a bhâm ik, &c.
Come	... í.
Come not	... mô è.

TO SEE ... DJAGAIK.

See thou	... djagái.
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PRESENT AND FUTURE.

I see	... a djagèm.
Thou see	... tu djagái.
He "	... asse djagái, (or djagaldáy?)
We "	... abi djagèk.
You "	... tu tshikk djagái.
They "	... eledrús djagàn.

IMPERFECT.

I saw	... a djagès.
Thou saw	... tu djagai.
He "	... asse djagaldáy.
We "	... abi djagémi.
You "	... tu tshikk djageli (tuesta djagai.)
They "	... eledrús djagàn.

TO DRINK ... PIK.

Drink thou	... pì.
Do not drink	... mô pì.
I DRINK	... pìm.
thou "	... pì.
He "	... plu.
We "	... plk.
You "	... pli.
They "	... pin.

I DRANK	... áwis. ?
Thou "	... áwi.
He "	... áwia.
We "	... áwimi.
You "	... awi.
They "	... aun.

TO SPEAK ... MON DEK.

Speak thou	... môn dé.
I speak	... a môn dem, &c., &c., is conjugated like "a dem," <i>vide</i> "dèk"

TO GO ... PARIK.

Go thou	... pári.
I GO OR WILL GO	... a parím.
Thou „	... tu pári.
He „	... asse páreu.
We „	... abl parík.
You „	... tuaste pári.
They „	... eledrùs paròn (will you go ?=tu paríss ?)
I WENT	... a pará.
Thou „	... tu pará.
He „	... asse parán (also “ se paráu.”)
We „	... abi parómi.
You „	... tuaste paráli.
They „	... eledrùs paròn.

TO SIT ... NISIK.

Sit thou	... nisl.
I sit	... a nislím.
I sat	... a nislà.
I will sit	... like the present.

TO HEAR ... KRON KARIK *lit.*=to do ears.

Hear thou	... krón kári.
Do not hear	... krón mò kári.
PRESENT OR FUTURE.	
<i>I hear</i>	... a sangáam, or kròn kárem.

Conjugate each as follows ;

I hear	... a kròn kárem or sangáam.
Thou „	... tu „ kàre or sangáas.
He „	... re „ kàreu or sangáu.
We „	... abi „ kárek or sangáa.
You „	... tuaste „ kára or sangá.
They „	... eledrus „ káren or sangáan.

IMPERFECT.

I heard	... a sangáyes.
Thou „	... the sangáyes.
He „	... se sangáu.
We „	... abi sangaimi.
You „	... tuaste sangáli.
They „	... eledrus sangâini.

TO STAND ... TSHISHTIK.

Stand thou
I stand

... tshishti.
... a tshishtim.
... tu tshishti.
... se tshishteu.
... abi tshishtik.
... tuaste tshishti (tshishta ?)
... eledrùs tshishten.
... a atshishtis.
... tu atshishti.
... se atshishto, atshishteu.
... abi atshishtimi.
... tuaste atshishti.
... eledrùs atshishtani.

I stood

"

"

Note : compare the present or future " tshishtim " with " onim " except second personal plural.

The imperfect " atshishtis " is like " onis " except 3rd person singular " atshishto ; " 2nd person plural " atshishti " and 3rd person plural " atshishtani. "

TO EAT ... JUK.

Eat thou
I eat

... jù.
... a jùm.
... tu jùi.
... se jús.
... abi juk.
... tuaste júa.
... eledrùs jún.
... a ashis.
... tu ashi.
... se ashu.
... abi ashimi.
... tus tshikk ashili.
... eledrus ashin.

I ate

8.—DECLENSIONS.

A KING.
With a king
Of a king
To a king
A king
From a king
KINGS
A HAND
With a hand
Of a "

... shá
... shá-som
... sháas.
... shaas.
... shá.
... sháas-pi.
... like the singular
... hàst ; bazá.
... hàst-grí.
... hàstani.

To a hand	... hastonà mûtsha.
A hand	... bazà.
In a hand	... bazonà
HANDS	... like the singular
GOLD	... súnra.
With gold	... sunra som
By gold	... sunra grí.
PRINCE	... sháas putr.
PRINCESS	... sháas tshû.
QUEEN	... sháas djàs.
A MAN	... mótsh.
With a man	... motshe somma.
Of a "	... motshes.
To a "	... motshes.
From a "	... motshes-pi.
In man	... motshes udriman.
A WOMAN	... strija.
With a woman	... strija somm.
Of a "	... strijáas.
To a "	... "
A SON	... putr.
With a son	... putr somm.
Of a son	... putras*
A BOY	... tzàtak sudá
Of a boy	... " sudáas
	(notice that the adjective does not change.)
A DAUGHTER	... tshû.
Of a "	{ tshúlos
To a "	{ tshúas.
	... tshúas.
A STONE	... bàtt.
Of "	... bàttan or bàtt gri.
FLOWER	... pûsh.
Flowery	... pushíkani as shulàani=wooden from shûla=wood. However "ug"=water has a genitive "ugàni."

* The son of the father=pútras dadas.
The father of the son=dádas pútras.
Notice that both nouns are in the oblique case.

9.—DIALOGUES.

ENGLISH.

KALASHA.

- I want to learn your language ... *Táy mondr a gátim dáy.*
Thy speech I (to) learn have.
- If you are ill, I will give you medicine, *Tu zabún ti asas táy wezi kórem.*
Thou ill if art thy cure I will do.
- Get all the things ready ... *Tshikk mál eg awata krodí.*
All property one place get (?)
- Are you ready to go ? ... *Tú paríss, ā né ?*
Thou wilt go ? or not.
- Put your clothes on ... *Tshéu sambies.*
Clothes put on.
- I want to learn Kalásha ... *Máy Kalásha mondr djandy.*
To me Kalásha speech to know (?)
ghattudey = is necessary (?)
- You are my friend ... *Tú máy dári.*
Thou my friend.
- Wherever you meet an enemy kill him ... *Dushmán kawdgalle páshik, hróy.*
Enemy wherever to meet kill.
- Get up, the daylight has appeared... *Ushti, lujáu.*
Get up, the daylight has appeared
(it has become light).
- A very pretty woman ... *bó prusht muráyek.*
Very good woman.
- It is not proper to say such words... *Shála mondr né dék osha.*
Bad words not to give proper.
- You ought to go to-day ... *Tay òndja parik, prùsht.*
To thee to-day to go, [is] good.
- Get the gun ready ... *Tupèk udjái.*
Gun prepare.
- Sing, dance ... *Qrón dyè, nát káre.*
Song give, dance make ?
- What is your name ? ... *táy nómm kía ?*
thy name what (?)
- Whence do you come ? ... *tú kawelo à ?*
- When do you go ? ... *tú kawèy parizdéy ?*
- Why did you come ? ... *tú kóné à ?*
- What do you want ? ... *tú kía gates ?*
- I am very hungry ... *a bò anóra.*
- Are you thirsty ? ... *tú dáhán háwe.*
- Prepare food ... *áu kári.*
- Is your home near ? ... *téy dèsh tádaka shíu ?*
- Is the road far ? ... *pònn dèshu ?*

Yes, it is far
 No, it is near
 Bring me to eat and drink
 Bring water
 Sit here
 Light the wood
 Light the candle (?)
 Blow out " "
 Stand there " "
 Come quickly
 Go slowly
 Put the saddle on the horse

Tie the cow to the tree

How many sheep and goats have
 you ?

I want nothing

Is he your brother ?

This load is not heavy ; lift it

Take care

Is the road good or bad ?

Is the mountain high ?

Is there a bridge over the river ?

Bring ropes quickly

Bring Butter, Milk, Cheese

Curds, meat, wine

• Grass, flour, fire

Fruit

Smoke tobacco

Is there much sport about here ?

If you will do great service, I will

give you many presents

I am very hot

I am very cold ; put clothes over me, may

Are you well ?

It will rain to-day ?

It is very dark, where am I to go ?

Call the dog

Call the Servant

May God keep you well

Good bye

[Kalasha salutation]

[Bashgeli salutation]

... Háu, (?) déshe shíu.

... nè, tádaka.

... máy hátia óni, jùm.

... úg óni.

... ayá nisl.

... shulà badzái.

... lùtsh upuwáy.

... " phaláy.

... alai-kézi tshishti.

... Kashap í.

... briash pári.

... hãshis humn dè.

te the horse saddle give.

... gá múto sòm m bòní.

cow tree with bind.

... tay kimòn ásan amréa páy ?

... híshki ne gátem.

... assá táy báy è ?

... assa phàr ugúráko nè ; upraí.

... ánde alái djagái.

... pènn prúshte ; khàtsha ?

... sòn n hùtala ä past ?

... gau súe shíu ä nè ?

... radjùk kashap óni.

... pratshóno, tshìr, pìnda.

... níú, móss, dá.

... káss, átt, angár.

... mewá.

... tamakù kashái.

... aya dyagauna murù bó asan ?

... may hátia prùsh kròm m kari, tàv
 saripá dèm.

... may bó hùllik karu day.

... may tramóna karu day ; tshéo dé.

... prushte ásia ?

... óndje báshik diyálí.

... bó tramashùng háo ; kenti parim.

... sheura, [shônra] khundiýái.

... sháderr tshéyn.

... khuda tai prusht káreu.

... ishpáte.

... shpáti.

... streká ésha.

Go quickly	... adihai pári.
Tell the truth	... udjek mondr dé.
Give me water that I may drink	... ug dé, pim.
Come inside	... udríman ì.
Go outside	... binàk pári.
Come here	... ayà ì.
Where did you go ?	... kawái paráo ?
Come now	... shónlje ì.
This time, (day ;)	... shendje ádoó.
When did you buy it ? *	... kai ómi.
Who are you ?	... kúro tú ?
Which [is it ?]	... fe kura ?
Have you eaten bread	... awù áshis ?
Eat bread	... awù jù.
I am ill to-day	... á óndja bey-derkár.
My name is Malik	... mái nom Malik.
Give it to me	... mótshe dé.
Sit near me	... mái-tada nisi.
Take it from me	... máí-pígréas.
Kill me	... mai hróy.
Where is your country ?	... mími dèsh kawáshen ?
Shut the door	... duòr kári.
To run in the heat is bad	... húluk udhéh purì (?) na.
The son of the father	... pútras dadás.
The father of the son	... dadás pútras.
Throw (with) the stone	... bàtt-grì thè.
Wooden ; of wood	... shula-grì ; shulaanì.
Made of wood	... kaishiu.
The smell of the water is bad =	
watery smell is bad	... ugani bó gònd.

10.—KALASHA PROPER NAMES.

Names of Men.

Malik
Babhàng
Kamàli
Shatóng
Batshù
Sharíki
Tamashawèk

Names of Women.

... Danúli.
... Ramagúlli.
... Máikétshi.
... Tramkétì.
... Tehitrétshi.
... Masár.
... Latshái.

* NOTE.—The basis (pecunia) for Kalasha reckoning appears to be “ek paye” “pài” (paisa ?) = one goat. Buy=qréas. Price=qré ? (vide Vocabulary).

Names of Men.

Zinatshà
 Sumál
 Bèkk
 Gashará
 Kelli
 Mírak
 Tàsh
 Tumr
 Djoán Sha
 Unán Bèkk
 Tòrr
 Mára
 Alyáss
 Djanekwár
 Mirza Bèkk
 Dadúk = uncle

Names of Women.

... Darimíki.
 ... Nangl.
 ... Misèli.
 ... Gulifa.
 ... Namakinn.
 ... Wássi.
 ... Porishi.
 ... Núr bigím.
 ... Sonètshi.
 ... Kambruetschi.
 ... Darbolí.
 ... Sonekí.
 ... Waz bray.
 ... Matki.
 ... Durdaná.
 ... Badaràk.
 Yamni.
 Donashfiri.
 Gumlí Masturá.
 Badulkéi.

} names of celebrated
 beauties.

Names of Castes.

Torikdári ... }
 Butidári ... } 2 high castes.
 Shalekdári ... }
 Bumburnau ... } lower castes; the last
 Rajawári ... } seems a high caste.

Names of Villages.

Mumurèt ... }
 Rongmú ... } Villages whose inhabi-
 Biriú ... } tants are allowed to
 intermarry.

11.—A PRAYER OF THE BASHGELI KAFIRS.

(*In the Kalásha dialect*)

(may serve as an exercise for translation).

The ideas and many of the words in this prayer were apparently acquired by my two Kafirs on their way through Kashmir.

Khudá, tandrusti dé
 Prushkári, rozl dé.
 Abatti kari.
 Dewalatman.
 Tu ghóna asas.
 Tshik intara.

Tshik tu faidá káy asas.
 Sat asmán tl.
 Stra suri mastruk mótshe dé.

12.—APPENDIX TO VOCABULARY.

Add to Verbs.

TO DO ... KARIK.

PRESENT AND FUTURE.

I do	... kárem.
	... káre.
	... káreu.
	... kárek.
	... kára.
	... káren.
Do	... kare, thí.
Do ear,=hear	... krón káres.
Do not do	... mû kári.

Add to Imperatives and Infinitives.

Put (in a place)	... kroái.
Put on (clothes)	... sambies.
To meet	... páshik.
It is proper	... ósha.
Prepare	... udjái.
Light (the fire)	... badzái.
„ (the candle)	... upuwáy (<i>vide</i> Dialogues)
Blow out	... phaláy.
Lift (a load)	... uprái.
Smoke (tobacco)	... kashái.
To fall (rain)	... diyálik.
Call (the dog)	... khundiyaí.
Call (the servant)	... tshéyn, tshín.

Miscellaneous words.

Wherever	... kawágalle.
From	... pi (<i>vide</i> declensions.)
Or	... á (for use <i>vide</i> Dialogues.)
With	... grí (<i>vide</i> declensions.)
If	... ti (do. do.)
What	... kía ?
Who	... kúro ?
Whence	... kawelo ?
Whereto	... kenti.
When	... káwey, kái.
Where	... kawái ? kawáshen. ?

Why	... kône.
How many	... kimòn (?)
Nothing	... híshki
Here }	... ánde alái.
There }	... nè.
Not	... súe
Over	... aya dyagauna (?)
Hereabouts	... adíhai (?) ayà.
Here	... udríman.
Inside	... binàk.
Outside	... shóndje.
Now	... háu (?)
Yes	

SKETCH OF KALASHA GRAMMAR.

1.—MODE OF SPELLING.

The vowels are pronounced as in German or Italian, *viz.*, "a" as in father; "e" as in ever; "i" as in bit; "o" as in bonus; "u" as in put; "au" as "ou" in mouse; "ei" or "ey" is pronounced diacritically or each vowel separately; "ai" as "i" in light. When a vowel has no accent over it, it is supposed to be short; when it has a circumflex over it, it is long. The accent ' marks the syllable in which the sound is raised and is like the French "accent aigu;" the accent ` gives a sharp and clipping intonation to the syllable over which it is put, not unlike the "accent grave" in French. It will be perceived that the accent is restored to its proper use, that of marking the intonation and that it is not used, as in the Hunterian system, to denote the nature or length of the sound. The Hunterian system is inapplicable to the transliteration of languages newly committed to writing, as it tends to confound true accentuation with the *nature* of the sound. Its imitators are also apt to put "a" where an "e" (pronounced as above) should be put, and even to put "a" for "u" as, for instance, "Kabal" for "Kabul" and "Massalman" for "Mussulman." English travellers should either write down the sound as in common English words or else as in German.

"Kh" is pronounced diacritically; "tsh" as "ch" in "church." Where a word is spelt in two different ways in the vocabulary, it is because the two Kafirs, from whose utterances it has been compiled, pronounced it differently. "dj" is "j" as in "jelly;" "j" as "j" in French "jour."

2.—MODE OF ELICITING WORDS OR GRAMMATICAL FORMS FROM THE TWO KAFIRS PLACED AT MY DISPOSAL BY HIS HIGHNESS THE MAHARAJA OF KASHMIR AT THE INSTANCE OF THE PANJAB GOVERNMENT.

I had not the same opportunities for checking the correctness of what I heard, or thought I heard, from the two Bashgeli Kafirs, which I enjoyed in compiling my vocabularies, songs and legends of the Dardu languages, as they were not long enough in my service, the heat of the Panjab compelling them to return to their, probably temporary, home in Kashmir; but the process which may be useful to other travellers, provided they are patient and sympathetic in their intercourse with the natives, is sufficiently indicated in my introduction to Dardistan, from which I quote the following:—

"Those who know how difficult it is to elicit grammatical forms from savages, or even from the half-educated in a civilized or semi-civi-

lized community, will be able to form a conception of the almost insuperable difficulties in my way.

"It was easy enough to *point to objects* in order to learn their names and to find expressions for the *simplest bodily wants* that could be indicated *by gestures*; it was more difficult to discover the *imperative form* in the commands given by my followers, on understanding my wants, and to *trace an affirmative* or *the present or future indicative* in the replies; it required the closest attention to follow the same sound in any discussion that might have ensued in consequence.....Often, subsequently, when almost sure of a form, have I discovered that the person addressed did not understand my question or had made use in reply of an idiom or an evasion. However, by asking the same question from several people, by making them ask each other, and by carefully noting their replies, I gradually reached that approximative certainty which alone is attainable in so complicated a matter."

3.—THE DEFINITE OR INDEFINITE ARTICLE IN KALASHA.

There appears to be none in that language.

4.—THE DECLENSION OF THE NOUN.

Most nouns appear to end in a consonant. There does not apparently exist a different termination or affix for the plural in Kalásha, which is the least inflectional of the Dardu group of languages to which it belongs. The accusative is apparently identical with the nominative. The GENITIVE or rather the oblique form, is formed by the addition of "as," more rarely "es" and "is" to the nominative, *viz.* shá=a king; sháas=of a king; putr=a son; putras=of a son (*vide* declension) mots=a man, motshes=of a man; ek=one; egis=of one;=first. *Examples of use:* the son of a king=sháas putr; the daughter of a king=sháas tshù. The same form for the genitive (if that term be applicable to it) is used for the feminine noun; *viz.*, strija=a wife; strijáas=of a wife. "Tshù" a daughter appears also to have a genitive "tshúlos," as well as "tshúas." "Hast," a hand, has genitive "hastani," "ug,"=water has "ugani" the fact being that the genitive termination is really adjectival and that the "son of a king" is equivalent "to the royal son;"* at any rate, "shulá"="wood" forms its adjective by the addition of "ani" *viz.* shuláni=wooden; push=a flower has "pushakáni," flowery. The Kalásha idiom appears to require that, in instances like the above, both the nouns be inflected or put into the oblique case, *viz.*, instead of saying "putr das"=the son of the father or "dadas putr" the Kaláshas say "putras das"=the son of the father, and "dadas putras"

* As a matter of fact "sháas putr is stereotyped into Prince.

sháas tshù	"	"	Princess.
and sháas djàs	"	"	Queen.

"the father of the son" (the word which, according to us, ought to be inflected, being put first).

The Dative has the same inflection as the Genitive except in "hast" =hand, whose dative appears to be expressed by the addition of "oná," hastoná (*vide* declensions).

The ablative "from" is expressed by the affix *pi* to the oblique form which may be compared with the old Hindui $\frac{३}{४}$ which also signifies from—

Example : shá = a king or kings.
 shá-somm = with a king or kings.
 sháas = of a king "
 sháas = to a king "
 shá = a king "
 sháas-pi = from a king "

There need be no great difficulty apparently in distinguishing the singular from the plural or the genitive from the dative. When the existence of more than one king is insisted on, there are the numerals or "bô"=many, to fall back upon, whilst the singular would serve for kings spoken of collectively. When two nouns come together, the first noun in the oblique case is genitive, whilst if a verb and noun come together and the noun is in the oblique case, the noun is generally in the dative.

The adjectival terminations are apparently "áni" sometimes for euphony *ikani* as; ug = water, ugani = watery; push=flower=push-ikani = flowery=or merely "an" as bátt=stone; battan = of stone; stony; pisht or pishto = after; Pishtan = the one who is after = the second *m* or "una" as "metshe" = motshuna=third or "in" as *trein*=third, from, tré=three.

5.—THE NUMERALS.

The numerals are almost identical with those of the Prakrit idioms of India. Like the Dardu numerals, those of Kalásha and of other Kafir dialects are made up by multiplication and addition. The Kalásha numerals are inflected (if that term may be used) in all instances where "ten" is *added*, but not where they are multiplied, *viz.* :

1	ék	11	daj * éga.
2	dú	12	daje* dúa.

* In these two forms the original (palatal) "sh" is dropped (being first changed in "h") and the encliticum "je" affixed; "je" is probably the Sanskrit $\frac{३}{४}$ and, still to be met with in the old Hindui. The numerals from 13 to 19 are much mutilated, the final "a" only expressing the number 10, *viz.* : tré=3; trea 13. The "dash"=ten, has lost the initial "d" and the final s (sh) was changed to h (as Sindhi dahi) and then dropped altogether. Nineteen=oa, is quite a new form) leaving the trace both of Sanskrit and Prakrit, (*Dr. Trumpp.*) These remarks are very valuable, but, as regards the elision of "dash," the fact is that thirteen is not "trea," but "daje tréa."—G. W. L.

3	trè	13	daje trea.
4	tsháu	14	" tshana.
5	pondj	15	" pondja.
6	shó	16	" shóa.
7	sàtt	17	" satta.
8	asht	18	" ashta.
9	nò	19	" nóa.
10	dash	20	bishi.

21	bishije-ek	31	bishije-daje-ega.
22	" dú	32	" dúa.
23	" tré	33	" trea.

As from 1 to 9 without change
after "bishije."

As from 11 to 19.

- 40 dubishi=two twenties.
 50 dubishi dash=two twenties and ten.
 60 tre bishi=three twenties.
 70 tre bishi dash=three twenties and ten.
 80 tshau bishi=four twenties (compare the French quatre-vingt for 80 and quatre-vingt-dix for 90).
 90 tshau bishi dash=four twenties and ten.
 100 pondj bishi=five twenties.
 200 dash bishi=ten twenties, &c., &c.

(b).—*Ordinals.*

In the ORDINALS there appears to be a tendency to use the ordinal preceding the one that is required, with the addition of "pishto"=after; thus: First=*égis*; second=*égis pishto*=after the first. Third=*doim pishto*=the one after the second; fourth=*trein pishto*; fifth=*tshowin pishto*=the one after the fourth. Why "doim" should not be commonly used for second; trein for third; tshouin for fourth, I have not been able to ascertain, but as according to the genius of the language, the ordinal is probably the genitive of the cardinal, viz.,=ek=one; egis=of one=first, and the genitive really an adjectival form, also found in adding "ani" to the substantive, the rule requires the relative to be put in the oblique case (*vide* pútras dasas=the son of the father), and in order to do this, "pishto"=after, is usually put after the ordinal preceding the one that is required, whilst "the second" is really the "pishtan"—or the one who comes *after*. We also have "motshe" and "motshuna" for third. The "im" in "Doim" does not appear to be a Kalásha termination, but may be a mistake for "doin," in which case it would be the adjectival ending "in" or ina (?) and correspond with trein=third and tshouin=fourth. The following comparison will show the different ways in which ordinals seem to be expressed:—

First=*égis* (from ek=one) (also shumerau ?)=of the one?

Second=pishtan=the (one who comes) after (from pishto=after).

dóim=the second from dú=two or dúin?

égis pishto=the one after the first.

Third=motshe.

motshuna.

doim pishto=the one after the second.

trein=third.

Fourth=tshouin=fourth.

trein pishto=the one after the third (this seems to be the usual form).

Fifth=tshouin pishto=the one after the fourth.

I quite agree with Dr. Bellew's remark in his Lecture on the 27th ultimo that it is difficult for these races to realize numbers above ten, but as has been seen the Kafirs go much beyond that number by multiplication and addition to the number "twenty."

The Indian vernaculars offer no analogy to this, but we know from other sources, that the Sanskrit palatal "sh" is changed to "k" and "g"; for instance the Sanskrit shoan, dog, becomes in Greek and kúon the very numeral, vinshati, twenty, has been changed to viginti in Latin. There can therefore be hardly any doubt about the correctness of the form "biga" (in Gilgiti). Most curious it is, that the other tenths are made up by *multiplication* and *addition*, and that the original Sanskrit Prákrit numerals are dropped altogether. The very same phenomenon we meet with in the language of the Siah Posh Kafirs in the Hindu Kush, who are likewise sprung from the great Arian stock. We find thus bigadâi, twenty and ten=thirty; du biô (=du biha) twice twenty=forty; du biôga-dâi twice twenty and ten=fifty; tshê biô three times twenty=sixty; tshê-biogâ dâi=three times twenty and ten=seventy; tshâr biô=four times twenty=eighty; tshâr biô dâi, four times twenty and ten=ninety. We do not know how to explain this fact; for there can be no doubt that the Dardu races had originally the Sanskrit-Prakrit numerals. Why did they drop them? We can hardly fancy that they dropped them for convenience sake, for it is far more troublesome to make up for original numerals, by multiplication and addition, than to express them by one noun. But not only among the Dardu races and their brethren, the Kafirs in the Hindu Kush, we meet with this strange fact; the same phenomenon may also be observed in the decomposition of the Latin into the Gallico-French (not in Italian or Spanish) as quatre-vingt=four times twenty=eighty; quatre-vingt dix=four times twenty and ten=ninety. We see thus, that when an old language is once giving way and going to pieces (which is generally the case amongst great commotions or in times of great ignorance), essential parts of it may be lost which can no more be recovered."—*Dr. Trumpp in the "Calcutta Review," April 1872.*

6.—THE PRONOUNS.

(a).—*The Pronouns of the 1st person.**Singular—*

I=a.

Of me=máy (also "my" "mine.")

To me=móishes (compare the oblique terminations of the noun.)

By me=mái-táda.

From me=mái-pl.

Me=mái.

Plural—

We=abl (or a tshikh=I all=we all?)

Of us=homo*

To us=hóma*

By us=homo-táda.

From us=hómo-pl.

* It will be noticed that the terminations of the genitive and the dative plural of the Pronoun do not correspond with those usual to the noun singular, which alone I could ascertain. It is not improbable that these endings may help us to discover a plural form to the noun, either still existing or lost. The difficulty felt by Dr. Trumpp as regards the "p." of the ablative is unintelligible to me, especially as he had so ably explained it in connexion with the noun. As, however, his review of the pronoun is extremely suggestive I quote it here. "In the Kalásha dialect we find áf, an abbreviation from awà or from the Prakrit अहं. In the genitive singular we meet the form "mái" which serves at the same time as formative for the other cases, the dative excepted. This "mái" corresponds to the Sanskrit accusative singular, मा. In the dative we meet with the form "móishes;" Hindi, मुयू Prakrit, मयू; which has been dropped in the other Dardu dialects. The instrumental singular is "mái tada," by me; and the ablative mái pí; the origin or derivation of both these postpositions is unknown to us.† The nominative plural is abi, we; very likely derived from the Prakrit अरुहे, by changing m to v=b, and dropping w; ame=ave or abé, and thence abi. In the formative plural, we find again hómó (=ham, a being changed to ó). The dative plural is stated to be hóma, which must be left doubtful, as we cannot sufficiently elicit, from the few examples given, the formation of the dative in Kalásha.

† Pí might be compared with the old Hindúí पै which signifies not only upon= but also from. So says, for instance, Nám Dér मो पै जबाब नहोइ=from m; no answer is made.

(b).—*The second persons of the Pronoun.**Singular—*

Thou=hómo ? tu.

Of thee=tái=thy, thine.

To „ =tái.

By „ =tai-táda.

From thee=tái-pì.

*Plural—*You=abs tshikk=you all (*vide* “ a tshikk ”=we all).

Of you=mîme.

To „ =mîmi.

By „ =mimi-tada.

From you=mimi-pi.

Compare “abs” with “bisa” for “we” in Arnyiá, the language of Chitral.

The curious form “abs” is compared by Dr. Trumpp with “Sindhí tavhēñ and tabhēñ, also the form avhēñ, which apparently goes back to the pronominal base *vas* (vasm) with euphonic initial a=avhñ. Quite in the same way the Kalásha “abs” is formed. In the formative plural we meet with *mîmi*. The only apparent explanation is that the initial “m” is a change for v, so that mîmi would stand for vimi. This brings us to forms like the Greek *ὑμεῖς, ὑμεις* (Ionian), which are derived from the Sanskrit base युष्म (=yu-shm).” I think that “abs” is a misprint for “abi,” but I have not my original notes with me here in order to check this word. There is no doubt that “abi” too is doubtful, for my informant said “abi dek=we give” and “abi det=you give” instead of “abi det” and “tus-i tshikk de” of the paradigm. It therefore seems possible that abi tshikk and elelins may be merely words denoting number, as “tshikk”=all certainly does.

(c).—*The Demonstrative Pronouns.*

Kalásha seems to have no personal pronoun for the third person, as little as the Sanskrit-Prakrit and the modern idioms derived from them; the *demonstrative* pronoun is used instead.

Singular—

ása=he, this.

ása=of him.

ásá-tada=by him, near him.

ása-pi=from him.

Plural—

sheli=they.

ísi=of them.

ási

shási } =to them.

shâsi-tada=by them.

shâsi-pl=from them (for the feminine *vide* Vocabulary.)

On this Dr. Trumpp remarks:—

“ In the Kalâsha dialect the base “âsâ” is given, which remains as it seems, unchanged in the genitive singular and in the formative. The nominative plural shêli (com) looks very curious. In the plural genitive we find îsi, and in the formative âsi=shâsi. Asâ we would identify with the Sanskrit demonstrative pronoun *असौ*=that, though the plural shêli remains for the present a riddle, which we have no means to solve.”

7.—THE VERB.

The verb, as indeed the Kalâsha language generally, offers more striking resemblances with Gilgiti, the most developed of the Dardu languages, than with the nearer Arnyîâ, the language of Chitrâl. The infinitive generally adds a “k” to the root, which I presume is the imperative, *viz.*, kâri=do; karik=to do. Oni=bring; onik=to bring; jû=eat; juk=to eat; dé=give; dek=to give. Imperatives in “es” elide the “s” and add “k” as above, *viz.*, brînkres=sell, brînrêk=to sell. It seems to me that Kalâsha is a Dardu language in a state of deterioration, but that it nevertheless has preserved some forms which are more ancient than those used in the modern vernaculars of India. What I have been able to elicit regarding the conjugation of the verb will be found in the Vocabulary, but it only serves to overcome the first difficulties of an enquirer, and may, it is hoped, be a starting point for further discoveries of forms and for the correction of what is herein contributed. The verb of existence offers, as usual, more than the ordinary difficulties of conjugation, whilst a few other verbs, in most common use, have their various tenses derived from different roots. Again, there does not seem to be a distinctive form for the future tense, for which the present appears to be used. Nor are the 3rd persons masculine and feminine differently inflected, a circumstance which is in striking contrast with Gilgiti, in which even the masculine and feminine of the 1st and 2nd persons, as well as distance, are indicated by different terminations. On the other hand, the Gilgiti future “bom” which is also used for “to be able” may explain the Kalâsha “bham” which added to the infinitive means “I will be able” (*vide* conjugations). The changes of accents in the various tenses and parts of tenses are generally remarkable, but would lead us beyond the range of this very rough sketch. In the following sketch of conjugations, the personal pronouns are omitted, as they

are not indispensable and as their omission may serve to show the inflections more pointedly :

	<i>Be.</i>	<i>Bring.</i>	<i>Give.</i>	<i>Come.</i>	<i>See.</i>
PRESENT:					
<i>S.</i> 1st person,	him,	ónim,	dèm,	im,	djagèm.
2nd "	hà,	óni,	dè,	ì,	djagái.
3rd "	hà,	oneu,	dáli,	íu,	djagái (djagal-dáy ?)
<i>P.</i> 1st "	hik,	onik,	det,	ik,	djagèk.
2nd "	his,	ona,	dè,	éu,	djagái.
3rd "	hin, (?)	onen,	danyi,	in,	djagàn, djagáu?
IMPERFECT:					
	ásis,	onis,	pajomis,	á,	djagès.
	ási,	oni,	prá,	i [á ?]	djagai.
	áso,	óneu,	práu,	áu,	djagalday.
	ásimi,	onimi,	prommi,	ómi,	djagémi.
	ásili,	onili,	práli,	áli,	djageli, djagai?
	ásini,	onini,	prommi,	ôn,	djagàn.
INFINITIVE:	?	ónik,	dèk,	ìk,	djagáik.
<i>Imperative S.</i>	?	óni,	dè,	ì,	djagái.
<i>Do. Pl.</i>	?	óno,	déo ?	?	
<i>Prohibitive—</i>	?	mò óni,	mò dè,	mô é.	
<i>Special forms</i>	?				
I will be	?	like present.			
I will be able [in a state to] ?	...	bhàm onik, bhàm dèk,	bham ik.		
Thou ditto	...	bhàs onik.			
He ditto	...	bhá onik.			
We ditto	...	bháik onik.			
You ditto	...	bháá onik.			
They ditto	...	bháen onik.			
I was able...	bhais	bhais ik.	
	bhai.				
	bhaeu.				
	bhaimi.				
	bhaili.				
	bhaini.				
I am about to give or I have given ?	...	dèm dáy.	ìm day?		
I had given ?	...	pajomis dáy.	á day ?		

PRESENT OF :

<i>Drink.</i>	<i>Go.</i>	<i>Sit.</i>	<i>Do.</i>	<i>Hear.</i>	<i>Eat.</i>	<i>Stand.</i>
Pim,	parim,	nisl̄m,	kárem,	kròn kárem, or sangáam,	jum,	tshishtim.
Pl,	pári.	nísi,	káre,	sangáas,	jus,	tshishti.
Plu,	páreu,	níseu,	kareu,	sangáu,	jui,	tshishteu.
Pik,	parik,	nisl̄k,	kárek,	sangáa,	juk,	tshishtik.
Pii,	pári,	nisi,	kára,	sangá,	júa,	tshishti (a ?).
Pin,	paròn,	nisòn (?)	karen,	sangáan,	jún,	tshishten.

IMPERFECT :

Awis,	pará,	nisà,	...	sangáyes,	ashis,	atshishtis.
Awí,	pará,	nisá,	...	sangáyes,	ashi,	atshishti.
Awia,	paráu,	nisàn,	...	sangáu,	ashu,	atshishteu.
Awimi,	parómí,	nisómi,	...	sangáimi,	ashimi,	atshishtimi.
Awí,	paráli,	nisáli,	...	sangáli,	ashili,	atshishti.
Aun,	paròn,	nisòn, (?)	...	sangaini,	ashin,	atshishtini.

INFINITIVE :

Pík,	parík,	nisl̄k,	jùk,	tshishtik.
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IMPERATIVE :

Pl,	Pári,	nisl̄,	jù,	tshishti.
-----	-------	--------	-----	-----	-----	-----------

PROHIBITIVE.

Mô pi,	...	mô nisi,	mô jù,	mo tshishti.
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The prefix of "a" to tshishtik=to stand, in the imperfect, almost challenges comparison with the imperfect "awis" from pík=to drink; the imperfect "ashis" from "juk=to eat" and the significant imperfect ásis=I was, imperfects evidently belonging to different roots, whereas "atshishtis" comes obviously from tshishtik and the remnant of an obsolete form.

8.—COMPARISON OF KALASHA WITH GILGITI AND ARNYIA (THE LANGUAGE OF CHITRAL.)

That Kalásha should in some respects resemble Arnyia is not extraordinary, but that it should offer many more resemblances with Gilgití, not only in words but also in inflections is very remarkable. We will notice a few of the resemblances.

In *Nouns*. That the names of animals, names representing sounds and some metals should resemble one another both in Arnyia and in Kalásha is only natural, viz., ass=gordók in A. and gordók in K. ant=pilili in A. pililik in K; (also pilili in Gilgití). Bear=ortz in A. itz in K. itsh in G; "gun" is expressed in all by a variation of topék, "iron" of "tshimr," but the following table will show the closer proximity of Gilgití to Kalásha than may be supposed.

<i>English.</i>	<i>Gilgiti.</i>	<i>Arnyia.</i>	<i>Kalasha.</i>	<i>Remarks.</i>
Bone ...	âti	... kêl	... atl.	
Brass ...	rîl	... rel	... harila.	
Coward ...	bigatur	... burtuàk	... biheuder.	
Cat ...	bûshi	... khaláo	... pûshak.	
Cotton ...	kayás	... didôno	... krawas.	
Cow ...	gáo	... lèshu	... gak.	
Crow ...	ká	... kâgh	... kagra	... evidently onomato- poetic.
Dog ...	shú	... réni	... sheon.	
Ear ...	konn	... karr	... koron.	
Eye ...	atshí	... ghétsh	... ètsh.	
Earth ...	summ	... bûm	... tshòmm.	
Finger ...	agui	... tóhumót	... angó.	
Father ...	bábo (in ex- clamation.)	tàt	... wáwa.	
Fire ...	agár	... angàr	... angar.	
Fort ...	kot	... kott	... kòtt.	
Gold ...	sonn	... sórum	... sóa.	
Head ...	shîsh	... sórr	... shish.	
Horse ...	ashp	... istòrr	... hashsh.	
Heart ...	hío	... hardl	... héra.	
Husband...	baráu	... mosh	... berù.	
Month ...	mátz	... mas	... mastruk.	
Mother ...	ádje (as an exclamation)	nann	... aya.	
Milk ...	dütt	... tshirr	... tshirr.	
Nose ...	náto	... naskárr	... nátshor.	
Oil ...	teyl	... tell	... teue.	
Ring ...	anguélo (in Astori)	... pulungusht...	angúshter.	
Silver ...	rup	... drochm (very significant.)	rúa.	
Son ...	pùtsh	... djáo	... putr.	
Star ...	táro	... istari	... taro.	
Stone ...	batt	... bórt	... batt.	
Tongue ...	jìpp	... liyínni	... djìpp.	
Water ...	wéy	... úk	... ùg.	
„ ford...	weygá { wazái. ùguni.	
Right ...	datshíni	... tori	... drántsho.	
1 ...	eyk	... í	... ek.	
2 ...	do	... djù	... dú.	
3 ...	tré	... tróy	... tré.	
4 ...	tshar	... tshôr	... tsháu.	

<i>English.</i>	<i>Gilgiti.</i>	<i>Arnyia.</i>	<i>Kalasha.</i>	<i>Remarks.</i>
5	... poñ	... poñtsh	... pondj.	
6	... shá	... tshoi	... shó.	
7	... sath	... sòt	... sàtt.	
8	... átsh	... osht	... asht.	
9	... nau	... ñò	... nò.	
10	... day	... djòsh	... dash.	
Twenty	... bí	... bishir	... bishi.	
21	... bi-ga-ek	... bishirotshei,	bisheje-ek.	
<hr/>				
Long	... jügo	... arung	... dríga.	
Deep	... gutúmo	... qulúm	... gùtt.	
Bad	... kátsho	... shum	... khátsha.	
Heavy	... agúro	... kal	... agúroka.	
High	... utálo	... drung	... hútala.	
Sweet	... móro	... shirín	... máhora.	
Sour	... tshúrko	... bóshut	... tshúkra.	
Black	... kino	... shá	... krína.	
Between	... majja	... mujja	... mosthe.	
Behind	... pattu	... átshi	... pishto.	
<hr/>				
I	... má	... awwá	... a.	
Of me	... méyo	... ma	... mai.	
To me	... mate	... mate	... motshes.	
By me	... makatsh	... manáse	... mai tada.	
From me	... madjò	... ma sàrr.	... mái pi.	
We	... bé	... ispá	... abí.	
Of us	... asséy	... tshikkán	... hómo.	
Thou	... tù	... tu	... tu.	
Of thee	... téy	... tá	... táí.	
You	... tzó	... bisa	... abs.	
Of you	... tzai	... bisa	... mîme.	
He	... ró	... he	... àsa.	
Of him	... résey	... háto	... àsá.	
They	... aní	... hamí	... shéli.	
Of them	... aninéy	... homitan	... asi.	
<hr/>				
See	... tshaké	... lolé	... djagái.	
Sit	... béy	... nishi-ür	... njaí.	
Cut	... tshinn	... tshimé	... tshînni.	
Drink	... pí	... payé	... pí.	
Weep	... ró	... kelé	... tróy.	
Get up	... uthó	... ruphé	... ùshti.	

<i>English.</i>	<i>Gilgiti.</i>	<i>Arnyia.</i>	<i>Kalasha.</i>	<i>Remarks.</i>
I am ...	ma hanùs ...	ašùm ...	a him.	
	tu hanó ...	ašùs ...	tu há.	
	ro hanù ...	ašùr ...	asso há,	
	be hanòs ...	ašúsi ...	abi hik.	
	tzo harètt ...	ašúmi ...	tu tshekh his.	
	ri hanné ...	ašúni ...	eledrus hìn.	
I was ...	asuss ...	mo oshói ...	asis	
	asó ...	tu oshô ...	ási	
	ašù ...	hes oshói ...	aso	
	asis ...	hai asistai	ásimi	
	assièt ...	isp atshikk o-		
		shostam ...	asili	
	asé ...	het asistani	ásini	
I will be, ...	bòm ...	bòm ...	bhàm	
	bé ...	bós ...	bhàs	
	béy ...	bóy ...	bhà	
	bón ...	bôsi ...	bháik	
	bât ...	bômi ...	bhái	
	bên ...	bôni ...	bháen	
To BRING,	arôki ...	angîko ...	ônìk ...	The presence of the
Bring thou,	aré ...	angé ...	óni ...	"k" in the infinitive
<i>I bring</i> ...	mas arèm ...	angòm ...	onim ...	in the three langu-
Thou „ ...	tus aré ...	angòs ...	oni ...	ages, instead of the
He „ ...	tus aréy ...	angóy ...	óneu ...	usual Prakrit forms,
We „ ...	bés arôn ...	angósi ...	onik ...	is very striking. On
You „ ...	tzòs areát ...	angómi ...	óna ...	this subject the re-
They „ ...	rís arén ...	angóni ...	onen ...	marks by Dr Trumpp,
<i>I brought,</i>	mas arégas,	ganistam ...	ónis ...	which are appended
	tus aréga ...	ganísta ...	óni ...	to this Sketch, may
	ros arégu ...	ganístai ...	óneu ...	be read with interest.
	bès aréyes ...	ganistam ...	onimi ...	The similarity of the
	tzós aréyet...	ganistami ...	ónili ...	inflections in the
	rís aréye ...	ganistani ...	onini ...	present 1st and 3rd
				persons singular and
				3rd person plural in
				the three languages
				is also remarkable.
<i>A king</i> ...	rá ...	mitèr ...	shá ...	Instances of simi-
With a king	ra-sáti ...		shá-som ...	larity between these
Of „ „ ...	rée ...	mitáru ...	sháas ...	languages and espe-
To „ „ ...	rat ...	mitarute ...	sháas ...	cially between Gil-
A king ...	ra ...	mitaru ...	shá ...	giti and Kalásha
From a				may be multiplied,
king ...	ra-djò ...	mitaròsar ...	shaas pi ...	whilst equally num-
In a king...	rá madjá ...	mitar tân ...	shaas ...	erous examples of
			udriman ?	differences may be
				given, but no doubt
				exists in my mind
				that this Kafir lan-
				guage, at all events,

English.	Gilgiti.	Arnyia.	Kalasha.	Remarks.
Gold ...	sònn ...	sórum ...	sunra ...	belongs to the Dardu group. In Arnyia as in Kalasha the tenses of the verb are in many cases derived from different, though synonymous, roots (<i>vide</i> conjugations). The verb can be conjugated in both languages with or without the pronoun. In both languages the present may be used for the future.
With gold,	sónne-sáti	sunra-som...	
Of gold ...	sonéy ...	sormo ...	sunrà-gri ...	
To gold ...	sonéte ...	sormóte ...	(by gold, gol-	
Gold ...	sonn ...	sormo ...	den as bit-	
From gold,	sonnedjò ...	sormosàr ...	tan or batt-	
			gri=by stone or of stone= stony ?)	

"The Verb.

The Dardu verb is full of interest, as we meet with many forms of which we cannot find a trace in the cognate idioms. We can see at the first glance, that the conjugation of the Dardu verb is richer in form, than most of its sister-dialects in the plains of India, though the general features of the conjugational process are the same. In the following lines we shall try to give a general survey of the conjugational process, in which many old forms, which are lost in Hindi, have been preserved.

The Infinitive.

In *Ghilghiti* the Infinitive ends apparently in óki, for all verbs given in the list, whatever their final root-vowel may be, have the termination óki, as aroki, to bring (root ar); tshakoki, to see (root tshak). This termination is very puzzling. We know that the old Sanskrit infinitive termination *tum* has been lost in all the Prákrit idioms (and for the greatest part already in Prákrit itself), and that the verbal noun ending in *ana* has been substituted for it; so we find in Hindi ná, Sindhi, ann, Maráthi anéñ, etc.; even in Pushtó the infinitive ends in al=ina. We see that the *Astóri* quite agrees with this formation of the infinitive, for we find there instead of aroki the form areóno; instead of tshakoki, tshakeono. The *Arnyia* and *Kalasha* dialects seem to point on the other hand to the same form; for we find in *Arnyia* for the *Ghilghiti* aróki, angíko; and in *Kalasha*, onik. The terminations-oki, ikó and ik are apparently only variations of the same affix. But what is this affix likely to be? We find in Sindhi and in the old Hindi the affix *ká*, feminine *ki* (=Sansk. इक) used in a similar way; as, Sindhi लुक्का, to

be tossed about; लुक्की the being tossed about; old Hindi, कुटिकी s. f., deliverance, from कुटना. The affix इक forms originally adjectives; and लुक्की, etc., signifies therefore (as a secondary theme derived from लुक्कन) that which tosses about* and (as an abstract noun) the tossing about. The Infinitive as a verbal noun is therefore not the root of the verb; this must be looked for in the imperative."

* That forms like tshakoki are to be taken as verbal nouns may be seen from the phrase, pioki káre (p. 81,) for the sake of drinking.

DESCRIPTION OF THE ILLUSTRATIONS.

1. The two Kalasha-speaking Kafirs, Málek and Bátshu, referred to on pages 144 and 145 are at the right-hand corner in the Photographic Group comparing them with some Dards from Chilás, an Astóri and a Little-Tibetan. They have also been reproduced in a, not very successful, drawing, and are described as having been in my service in April 1876. The year should be 1867.

2. Jamshêd of Katár, the nephew of General Feramorz, the renowned Kafir General in the service of the late Amir Sher Alí of Kabul. Jamshêd was a confidential orderly both in the service of the Amir Sher Alí and in that of Yakúb Khan, whose cause he espoused against that of his father, in consequence of which, when his master was imprisoned, he fled to Rawalpindi where he came to me. He had witnessed some of the most exciting scenes in modern Kabul history, had risen to the rank of Major and had served with Prince Iskandar of Herát, whom he, afterwards again met in London and who, rather unaccountably, is, apparently, playing no part in connexion with present Kabul affairs.

In 1872 I published from Jamshêd's dictation, an account of the "Adventures of Jamshêd, a Siah Posh Kafir, and his wanderings with Amir Sher Alí" and also "a statement about slavery in Kabul, &c.," which contained the names of places and tribes, previously unknown to Geographers and Ethnographers, as well as historical and political material, the value of which has been proved by recent events. I took him with me to England, not only on account of the interest which exists in certain scientific quarters as regards the "mysterious race" of which he was a member, but also in order to draw the attention of the Anti-slavery Society and of Government to the kidnapping of Kafirs—the supposed "poor relations" of the European—which is carried on by the Afgháns.

His measurement was taken, according to the systems of both Broca and Schwartz (of the Novara expedition) by Dr. Beddoe and the type appeared to approach nearest to that of the slavonized Macedonians of the Herzegovina, like one of whose inhabitants he looked, thus creating far less attention, especially when dressed *à l'européenne* in Europe, than he did at Lahore, where Lord Northbrook saw him. The Anti-slavery Society sent him to the Chiefs of Katár with a communication to the effect that Englishmen strongly disapproved of slavery and that they should represent their case to the Panjab Government. A curious incident in connexion with his presence in England may be mentioned. It was the 6th May 1874, the day of the "Two thousand"; the result of the Newmarket race was eagerly expected, when the "Globe" came out with the following titles placed on the posters: "Result of the Two thousand." "An interesting race" (the latter was an article on the race of the Siah Posh Kafirs.) The result may be imagined. Hundreds of Welchers plunged



JAMSHED, THE SIAH POSH KAFIR

(From Katar.)

Brought to England by Professor Leitner.

FROM A WOODCUT.

PHOTOZINCGRAPHED AT THE SURVEYOR GENERAL'S OFFICE, CALCUTTA, DECEMBER 1879.

into an account of the Siah Posh Kafirs under the notion that they were going to have a great treat in a telegraphic description of a New-market race. I was informed that the wrath of the sporting roughs, who besieged the office, was awful, when they found out their mistake. Poor Jamshêd was seen across the Panjab border by one of my Múnshis, but returned some months later to Lahore, whence he found his way to Brussa, in Asia Minor. It is supposed that he took service in the Turkish Army, but he has not since been heard of. As I intend to publish an account of the Kafirs of Katár (now, I fear, all Nimohas, or half-Muhammadans) Gambir, &c., I reserve the interesting statements of Jamshêd to another Section on "Káfiristán."

3. The drawing of a Kafir, dressed in goat-skin and with a dagger in his hand, is from a Photograph which was kindly presented to me by Mr. Briggs, the Missionary of Peshawar. This Kafir possibly accompanied Gára, whom Dr. Bellew mentioned on the 27th ultimo, and may belong to the same village of Shaidarlám. For an interesting account of Gára and of the tribe to which he belongs *vide* Church Missionary Intelligencer for July 1865.

4. The drawing of the seated pilgrim holding a staff is that of a Gilgiti wearing the usual Dardu cap, alluded to in this Sketch. It is merely inserted to show the variations of the Dardu type to which I believe the Bashgeli Kafirs at all events to belong.

5 & 6. The Sketch Map of Dardistán, including Káfiristán and adjoining countries, embodies a portion of the information which I collected between 1866 and 1872. It may be compared with the extract, referring to Káfiristán, from the official service Map which has just been published.

The remaining rough material, requiring elaboration, to which reference is made on page 144 consists of the following:—

- 1.—The Khajuná language with an enquiry into its prehistoric remnants and an account of the people of Hunza and Nagyr.
- 2.—Survey of the languages and races inhabiting to so-called "Neutral Zone."
- 3.—Badakhshán—its recent history.
- 4.—Travels of a Kashmír Emissary in Central Asia in 1866—(translated).
- 5.—Descriptive detailed Itinerary of a native Surveyor between Peshawar and the Oxus, with an elaborate Map—(translated.)
- 6.—Routes in various directions, with occasional details regarding the inhabitants and their Chiefs, throughout the Neutral Zone.
- 7.—Vocabulary, Dialogues and Account of Lughmán and Daranúr.
- 8.—Comparative Vocabularies and Grammar of the Chitráli [Arnyá]

Gilgiti, Chilási and other languages of Dardistán proper with the dialects of Káfiristán and with Kashmírí.

9.—Kashmírí Grammar, Songs and Literature.

10.—Material regarding the people and dialects of Káfiristán—five sections—(one now published.)

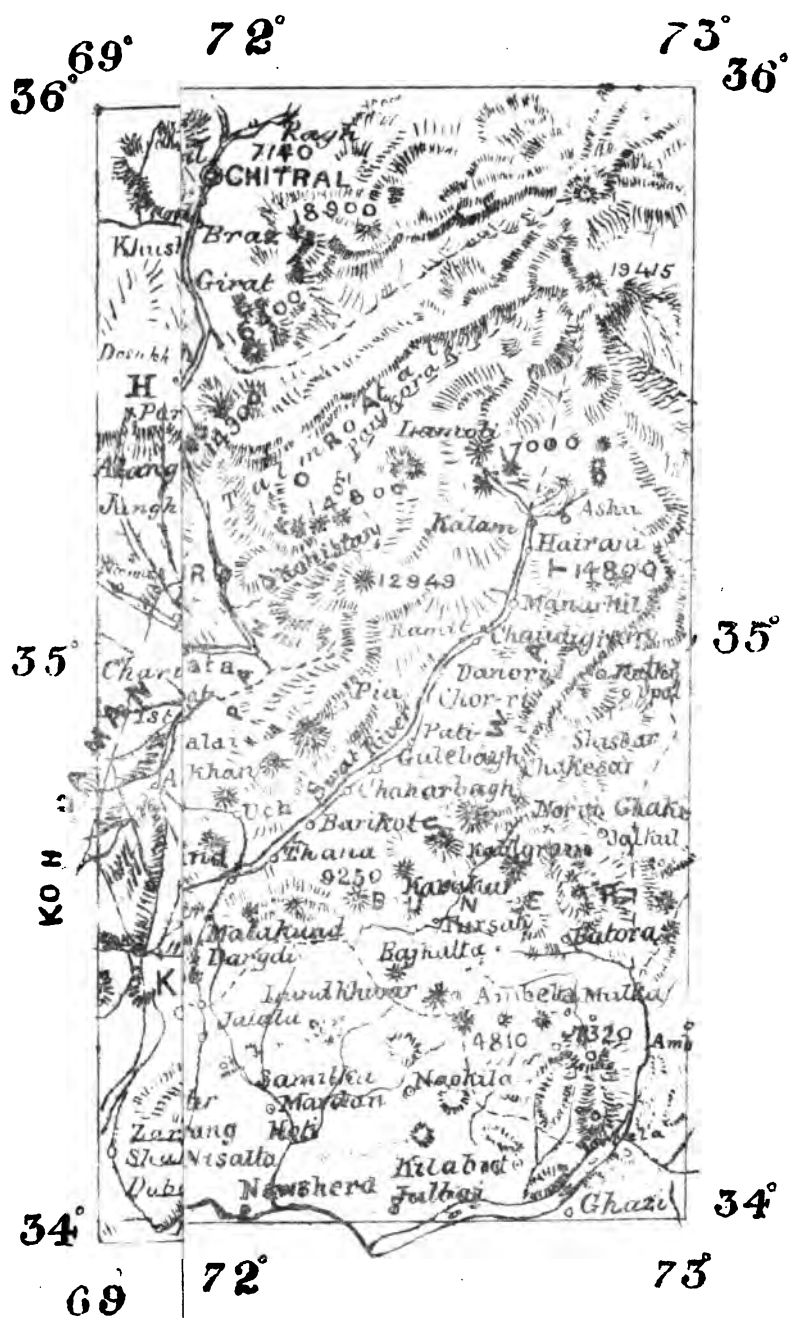
11.—The dialect of Kandíá and other additions to the Shiná portion of “Dardistán,” its songs and legends.

12.—Hayward’s work and death.

13.—The dialects or argots of the Criminal Tribes in the Panjab and Afghanistán; the trade-dialects in the Panjab and Kashmír; systems of secret writing in use in the Panjab, Kashmír and Kabul; the dialects of the Changars, Samés and other tribes in the Panjab.

For other material *vide* last Edition of Dardistán, Part III, page 107.

NOTE.—Dr. Bellew’s Káfir, who could not get beyond the number ten, gave “kain” for “ear” “achch” for “eye,” “nós” for “nose.” These words are too few to give an insight into his dialect, but “kain” is significant and would seem to mark a corruption between Lughmání and a Káfirí dialect. If, however, the “i” in “kain” is a misprint for “karn,” then, “achch” and “nós” being proper dialectic forms, the man may have known a real Káfirí dialect, though he certainly did not speak that of Gára (whose leather-bottle of wine, arrow and boots are in my possession). The words for the numerals up to ten are not given, but we are informed that Dr. Bellew’s Kafir was made to tell them off quickly on the fingers of his hands. This is a natural way for ascertaining numerals, but it has its deceptions in dialects where each finger has a name. The outstretched thumb and four fingers of one hand give the *Latin* V, the double of which $\frac{V}{2}$ or X is ten, beyond which number some races cannot go. The fingers of both hands interlaced or pushed against one another are likely to elicit a noun signifying multitude or collision. This, however, depends on the gestures used by the people, which again depend on their habits, and these are influenced by the physical features of their country, their history and religion. On this point and on Gára’s tribe I may have more to say in my next Section on Káfiristán.



f Afghanistan.

75°

38°

Tashkurgan

Kolai Shandi

11920

Ak tash

Tagao

Niyutash

Oikal 12972

Khurd

Korachunkar

Lumbash

LEITNER

N 1866-1872

1000-000

30

40

50

Engl. Miles

75°

34°

PHOTOZINCGRAPHED AT THE SURVEYOR GENERAL'S OFFICE, CALCUTTA, DECEMBER 1870.

